

FULL WELL ROUBED THROATS MAY BE OBTAINED BY DEVOTION TO SIMPLE EXERCISES.

Cold Water and Brisk Rubbing Make the Flesh Firm and Improve the Texture of the Skin. How to Develop the Bust.

WRITTEN FOR THE SUNDAY REPUBLIC.

Even more than the complexion do the neck and throat need care bestowed upon them, that they may be full and rounded and retain their beautiful and artistic curves.

Devotion to certain exercises is necessary, and fortunately the muscles of the neck are as susceptible of development as any muscles of the body. Many of the movements suggested for securing slump, firm outlines give the head a graceful poise.

The first sign of approaching age are seen in the fine wrinkles on the throat under the chin; massage and certain movements are the best treatment. In massage, use an emollient, and placing the three first fingers of each hand on the chin, as shown in the first illustration, rapidly and firmly draw the droops out in the direction of the ears, gradually increasing the rapidity of movements.

For developing the muscles on the sides of the neck, put the palm of the right hand on the right side of the head, near the top, and press the head back against the hand, at the same time making a little resistance with the hand; that is, push a little with the hand against the head, but allow the muscles to overcome the resistance by forcing the head sideways over the right shoulder.

Repeat this several times and then change to the left hand and to the left side of the neck.

To Exercise Both Muscles at the Same Time.

To exercise both muscles at the same time, place the palms of the hands against the forehead, near the top; press the head forward strongly, at the same time press lightly with the hands, but not so hard that the contraction of the muscles will overcome the resistance of the hands, and the head come forward and downward, so that the chin will touch the collar-bone.

For the back of the neck, interlace the fingers and put the palms of the hands against the back of the head, high up; and then drop the head forward, press it backward, and at the same time pull forward with the hands, but not so hard that the muscles on the back of the neck will be able to straighten the head up and carry it backward as far as it can go.

In all of these movements take care to allow the muscular contraction to overcome the resistance, or the muscles will not get the full contraction necessary for rapid development.

To fill in the hollow of the neck above the collar-bone, raise the arms at the side of the body on a level with the shoulder; stretch as far as possible, then move in a small circle, never dipping below the level of the shoulder, the hands not to be more than six or eight inches in diameter.

Let the arms hang relaxed at the side; raise the shoulders as high as possible, then forward, down and backward until a circle is formed. Continue this for a time, and then reverse the motion.

Stand Perfectly Erect and Take Deep Breaths.

For the next movement draw the arms from the front horizontally, palms up, until the elbows are as far past the sides as possible, but kept down close to the body. Repeat these movements three or four times. The last time, when the elbows are back, bend the chest slightly and quickly sit up twenty times.

For these movements one must stand perfectly erect and take deep breaths. For what is called the side-sweep arm exercise, by which all the muscles of the throat and neck are exercised and invigorated, and the joints of the vertebrae of the neck made more supple, stand erect with the arms at the sides, then lift them up vertically, initiating the lungs as the arms ascend. With the arms in vertical position raise up on the tips of the toes and throw the head back, touching at the same time the backs of the hands overhead. As the arms slowly descend, exhale from the lungs.

For the front sweep imitate the lungs as you bring your arms to a vertical position, look up and raise on the tips of the toes, the arms straight and touch the thumbs when the arms are raised above the head. Exhale as the hands are returned to the sides. Another good exercise which one can perform at almost any time—even when riding in the cars, or when walking—turn the head slowly to the right as far as possible. Do not raise or lower the chin, keep the body perfectly quiet. Avoid turning the shoulders. Turn the head back to position, then turn to the left in same way; any movement of the shoulders while turning the head is to be avoided.

Cold Water and Brisk Rubbing the Best Tonic.

Few women realize how much cold water and brisk rubbing beautify the skin of the neck and throat. Even those who cannot stand the shock of an entire cold bath each morning would do well to accustom themselves to taking one or two if warm water is preferred, finish off with a dash of cold water. Rub briskly. The cold water and brisk rubbing make the flesh hard and firm, improve the texture of the skin, and often have a wonderful effect in removing the blotchy appearance of the skin, which is such a blemish to a girl with an otherwise pretty neck.

Some Opinions About the Beauty of Swan Throats.

There is a variety of opinions about the beauty of a long neck. Its advocates insist that it gives grace and an aristocratic bearing, and that the decadence of necks which is the time of Joshua Reynolds marks a falling off in feminine loveliness. Counselor, Duchess of Marlborough, brought long necks, or "swan throats," into fashionable favor in London, and just before she appeared in her famous pearl necklace of seven strings, buttoned at the back with seven big diamonds set four inches long, every smart woman lay claim to possess a throat like it. Making the head look very tall by the style of hat or mode of hairdressing, the throat apparently elongates remarkably, a proper poise of head also adds to the illusion; by these means London women passed for long-throated beauties of the time of Romney or Reynolds.

A lovely neck and shoulders should be left to speak for themselves. Oddly enough, when really the necks have the notion that by ornament or trinketry they increase or at least call attention to their beauty. This is a mistake. The neck is the line of the face, and the sweep from the nape of the neck down the back are broken, and have their value utterly destroyed by a necklace.

There are no more graceful curves in a woman's body than those which start from the nape of the neck, and a woman's skin is nowhere more delicate than between and just above the shoulder blades. Under the sharp, shadowed brilliance of artificial light, the line is like that of pearl-white satin flushed with a faint, rosy glow. Sometimes it is like a living marble in its fineness of grain, and exquisite definition.

New Suggestions in Regard to Bust Development.

The best treatment for women who desire to develop the bust is, first, as much rest as possible, ten hours' sleep during the twenty-four hours; food, deep breathing, vocal culture, gymnastics, swimming, out-of-door exercises and a diet consisting of flesh-making foods.

It is impossible to develop the bust if there is any stricture about the waist or chest, therefore the corset should be loose.

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Padding is fatal to the development of the bust. Massage is effective, particularly in connection with the use of a lotion made of:

Olive oil 4 ounces
Tincture benzoin 1 ounce
Tincture myrrh 3 drops

Where the texture of the skin is dry and leathery an emollient is better than a lotion. The following is one of the best for the purpose:

Cocaine oil 1 ounce
Lecithin 1 ounce
Tincture benzoin 1 ounce
Tincture myrrh 3 drops

Stir the first three ingredients thoroughly and add the tinctures drop by drop. Friction and massage promote the backward and natural growth of the breast. When an emollient is used it should be kneaded in with the palms of the hands deeply and firmly, with care taken not to bruise the skin.

Exercises which strengthen the muscles of the chest are of value. One consists in raising the arms in front of the body, with hands relaxed, and the back of the wrists upward; then raise them above the head, bring them back and downward to the side, then up above the head again.

When Corsets are the Most Dangerous to Maturity.

Underdeveloped busts are often due to lack of systematic development by exercises and gymnastics during the growing period—that is, from 10 to 18 years. It is precisely then that corsets are most dangerous if they compress the figure; if not worn before one is 25, corsets may be worn afterward with impunity.

The difference in size between the waist and the bust—the measurement being taken just under the arms—in the well-formed woman, should be from eight to ten inches. A woman physician kindly took the trouble to measure four women to decide the question as to the proportionate difference between the bust and the waist. In two instances there was a difference of eight inches, in the third nine, and in the fourth ten. All of the women were well proportioned. Afterward the measurement of a woman was taken who had never worn a corset in her life, and the difference between the two points was barely six inches.

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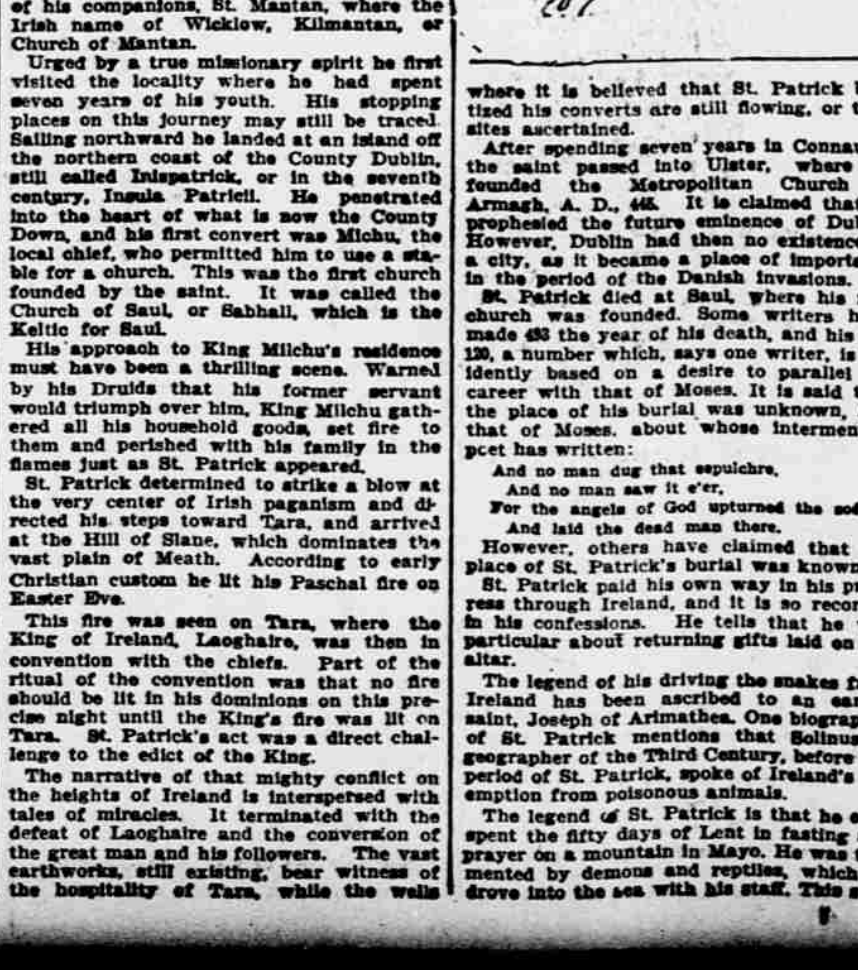
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All ready made waislets for women of ordinary size are made with ten inches difference between the bust measure and the waist.

Answers to Correspondents in Regard to Beauty Quest.

Constant Reader—The recipe for a violet face cream is asked. Put half an ounce each of white wax and spermaceti and a grain of almond oil in an earthen jar, set the jar in a pan of hot water on the stove and stir until the mixture melts; when it is an even, clear mass remove from the fire and add a dram of best violet extract; pour at once into a porcelain jar with a cover, cover while warm, and put where it will cool quickly. Covering the cream closely prevents the evaporation of the perfume.

J. St. C.—How may I remove a number of rather deep scars caused by breaking the skin in an earnest endeavor to rid myself of blackheads when I was ten years younger than I am now? I thank you very much for the many kind suggestions given each week, and I trust you may long continue to write upon the most interesting subject a woman can read—not to mention the sterner sex. Thank you most sincerely for your pleasant words; they are appreciated. About the scars on your face, please follow these directions: Bathe the face with very hot water every night, then rub in melted mutton tallow—nothing is more healing. Directions for preparing mutton tallow have been given in these columns. When it is to be used put a little in a bowl, melt it and rub on the face while the tallow is warm, knead it into the flesh.

Miss Nerine S. R. M. R. and M. R.—For enlarged pores on nose and cheeks, every night use almond oil, rubbing it well into the flesh, after washing the face with hot water. Twice a week, instead of the oil, substitute a lotion of alum water, which is astringent. Dissolve 1 ounce powdered alum in 2 ounces rosewater and apply to the face with a cloth. For growth of eyelashes, rub them with olive oil every night. A lotion to increase growth of eyebrows is made of sulphate of quinine, 5 grains; alcohol, 1 ounce. This will also restore the eyebrows when burned, and is excellent for the lashed applied to the roots with a fine sable brush. To Miss Nerine S., who asks if be-

linda is injurious to the eyes, let me say that the eyes should not be tampered with. Please leave belladonna severely alone. For the scar across your nose caused by a fall in infancy, I fear nothing can now be done.

Hopeful—For the eruption on your face, use lanoline, 1 ounce; almond oil, 1 ounce; sulphur, precipitated, 1 ounce; violet extract, 20 drops. Keep in a porcelain jar, and apply a little of the salve to the face at night, washing off in the morning with warm water. Cream of tartar is good to cleanse the blood; also sulphur and molasses. I may be something of a crank on the subject of the latter remedy. I not only regard it as good for the living, but I firmly believe that a number of those who had taken it they would be still alive. Buy 15 cents' worth of flour of sulphur, then mix with oil molasses until it is the consistency of custard; molasses is preferred to syrup. Take a teaspoonful three successive mornings, skip three mornings, then take three times again until nine doses have been consumed. When the eruption has passed, which opens the pores, one is very liable to take cold. Care should be taken to guard against this. The proper way to prepare cream of tartar is to pour 1 pint boiling water over 4 teaspoons of cream of tartar. Let stand until cold. Then pour off into another pitcher and take a wineglass three times daily.

Margaret B.—Please take note of reply to Hopeful as to the sulphur and molasses. I think it cleanses more thoroughly than epsom salts.

Bleached Hair Can Never Be Made Beautiful.

Little Fairy: "Will you kindly tell me a good recipe for bleaching the hair, one that will not injure it. I also would like to know whether alcohol is good for the hair and complexion. I always read the beauty stores and like to have a good one. As I am a schoolgirl, I don't care so much to read the whole paper."

May I ask you in the world you want to bleach your hair, and you think I will tell you how? No, indeed, in the first place, I don't know how to bleach the hair, and in the second place, I would not tell you if I did, as the object of these papers is to help on the cause of beauty, and the hair is anything but beautiful. This sounds very much like scolding. You must forgive me if I am making you the victim of my wrath. Many others have asked me for similar recipes, and I have been as mild as a May morning in replying, although inwardly raging. Instead of bleaching your hair, take such very great care of it that it will become soft, silky and abundant, and the envy of all beholders. Read directions given to X. Y. about caring for the hair. As an ounce of alcohol will rub into the hair about once a month cleanses the scalp of every particle of dandruff and gives the hair new life and vigor, keeping it smooth and glossy if well brushed after the rubbing. Alcohol may be used occasionally on the face if the skin is oily.

X. Y.—For dry hair twice a week use a little brilliantine made as follows:

Cologne 1 ounce
Glycerin 1 ounce
Castile soap 1 ounce
Rectified spirit 1 ounce

Mix the honey and glycerin together, then add the spirit and cologne. Once a week massage the scalp with castor oil, 1 ounce, bay rum 1 ounce, and 1 dram cantharides. This will make the hair glossy, if followed by a thorough brushing. Brushing and massage will long keep gray hair in abeyance.

Waiting: "What can I do to make my brown hair very light? I cannot tell you how to bring about it. Why isn't brown hair pretty as it is? Why must it be light? You surely don't want to bleach your hair; if you have any such wild idea, please read my lecture to 'Little Fairy.' I am rather conscience smitten that I have so vented my wrath upon her; you will please take your share of it; also every other misguided daughter of Eve, who longs for lighter tresses than nature has thought best to bestow on her, will please share Little Fairy's lecture."

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and spend twenty minutes or more doing it. This will heal the scars in time.

C. M., Eleanor M., Mrs. J., Pauline R. and Charlotte—To remove superfluous hair, the following is an excellent depilatory: Barium sulphide, one part, starch four parts. Powder the barium very fine and mix thoroughly with the starch. Moisten a small portion of the powder and apply to the surface from which the hair is to be removed. Let it remain four or five minutes, and then wash off and apply cold cream to the skin. Repeat once or twice if necessary. The trouble of removing hair by electricity is its slowness. Each hair must be touched in turn, an operation consuming from ten to fifteen seconds per hair. Gray hair may sometimes be partly restored to its original color by the use of vaseline rubbed well into the scalp, followed by thorough brushing of the hair.

Almond Oil for Enlarged Pores on the Cheeks.

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ST. PATRICK WAS NEVER CANONIZED AT ROME.

His Acceptance as a Saint Is the Outcome of Tradition—Origin and Authority of His Mission Has Been Warmly Disputed—Story of His Life.

WRITTEN FOR THE SUNDAY REPUBLIC.

St. Patrick has been canonized by popular devotion alone. He has never been canonized at Rome. His acceptance as a saint is the outcome of tradition. It may be questioned whether this enthusiastic affection of a whole people does not entitle his memory to as high a place as any saint whose name appears upon the list of the church. He has been called the patron saint of Ireland. His day, March 17, is the national day of the people who are descended from those among whom he lived and worked.

An immense amount of literature about the missionary to Ireland exists. There has been much controversy about his "Roman mission" or the claim that he was an authorized missionary from Rome. The saint had four names, his baptismal name Succat, his name in captivity Colm, a third name Maganus, or Imighon, or Maun, which he exchanged at his ordination.

His very existence has been doubted, his name ascribed to seven different persons at least, while the origin and authority of his mission have been warmly disputed. Documentary evidence, thought to be of his own composition, and undoubtedly of his period, support this view. We have two works ascribed to St. Patrick, his confessions and his epistle to Coroticus. Both are genuine. A copy of the confessions, preserved in the book of Armagh, one of the greatest treasures of the library of Trinity College, Dublin.

Historians have agreed that the saint was born probably at Kilpatrick, near Dunbar, in Scotland, and the date is thought to be A. D. 372. Every schoolboy has read of the raids of the Picts and Scots, so important in the history of early Britain. On one of his invasions these fierce men took Succat captive. He was 16 years of age at the point of departure. It was with difficulty that he escaped, and he was in great danger of being killed. He became the slave of Milchu, King of Dalradia, the most powerful kingdom of Northeast Ireland.

Many traditions about his residence there are current. The exact spot where he lived is not the village of Broughshane, five or six miles east of Ballymena, where a townland, Ballypatrick, the town of the hollow of Patrick, commemorates probably the position of the farm where St. Patrick fed the swine of Milchu.

In his captivity the young man knew no other change, and because earnest in prayer. It is said that he had a dream just before his escape from bondage that told him he should return to Scotland; and another informing him that his ship would be ready at a point about 200 miles away. He made his way thither and found a ship on the point of departure. It was with difficulty that he could obtain passage. The cargo consisted in part of valuable Irish wolf-dogs, which were a monopoly among the Irish princes, and were in great demand in the east. As the servant of Milchu,

Succat had learned the way of managing them and he was taken aboard for an attendant. After a voyage of three days the vessel reached its destination in the Loire River, France, where Succat's or Patrick's engagement ended. Thus terminates his captivity of seven years.

He was free to pursue that course of study and devotion which he felt was his duty in life. For several years he studied under Martin of Tours, was ordained, and returned to his parents in Britain with his mind full of the plan of preaching to the Irish. In a dream a man named Victoricus appeared to him and handed to him a letter inscribed, "the voice of the people of Ireland." He seemed to hear voices from the west of Ireland saying: "Come, holy youth, and henceforth walk among us."

Patrick was about 30 years old when he began his life-work in Ireland. He landed upon Irish soil at the mouth of the River Vartry—the stream which now supplies Dublin with water—where it flows into the sea at the town of Wicklow, afterwards a Danish settlement.

The saint was received in a hostile manner by the Pagan inhabitants of Wicklow. He was greeted with a shower of stones which knocked out the front teeth of one of his companions, St. Manian, where the Irish name of Wicklow, Kilmanan, or Church of Manian.

Urged by a true missionary spirit he first visited the locality where he had spent seven years of his youth. His stopping places on this journey may still be traced. Sailing northward he landed at an island off the northern coast of the County Dublin, still called Ballypatrick, or in the seventh century, Inisula Patrielli. He penetrated into the heart of what is now the County Down, and his first convert was Milchu, the local chief, who permitted him to use a stable for a church. This was the first church founded by the saint. It was called the church of Saul, or Sabhal, which is the Celtic for Saul.

His approach to King Milchu's residence must have been a thrilling scene. Warned by his Druids that his former servant would triumph over him, King Milchu gathered all his household goods, set fire to them and perished with his family in the flames just as St. Patrick appeared.

St. Patrick determined to strike a blow at the very center of Irish paganism and directed his steps toward Tara, and arrived at the Hill of Slane, which dominates the plain of Meath. According to early Christian custom he lit his Paschal fire on Easter Eve.

This fire was seen on Tara, where the King of Ireland, Laoghaire, was then in convention with the chiefs. Part of the ritual of the convention was that no fire should be lit in his dominions on this special night until the King's fire was lit on Tara. St. Patrick's act was a direct challenge to the edict of the King.

The narrative of that mighty conflict on the heights of Ireland is interspersed with tales of miracles. It terminated with the defeat of Laoghaire and the conversion of the great man and his followers. The vast northwestern still existing, bear witness of the hospitality of Tara, while the walls of the castle still stand.

And no man new it ever. For the angels of God understood the act. And the dead man there. However, others have claimed that the place of St. Patrick's burial was known. St. Patrick paid his own way in his progress through Ireland, and it is so recorded in his confessions. He tells that he was particular about returning gifts laid on the altar.

The legend of his driving the snakes from Ireland has been ascribed to an earlier saint, Joseph of Arimathea. One biographer of St. Patrick mentions that Solinus, a geographer of the Third Century, before the period of St. Patrick, spoke of Ireland's exemption from poisonous animals.

The legend of St. Patrick is that he once spent the fifty days of Lent in fasting and prayer on a mountain in Mayo. He was tormented by demons and reptiles, which he drove into the sea with his staff. This story had been presented to him in a vision by Christ himself.

St. Patrick's purgatory is a cave on an island near Pettigo, County Donegal. It was said that any one who underwent the penance there was "purged" from all his sins and would not "enter hell" after death.

The staff said to be St. Patrick's was transferred after the Norman conquest to Christ Church, Dublin, where Archbishop Brown destroyed it at the Reformation, A. D. 1538, when many relics of antiquity perished.

where it is believed that St. Patrick baptized his converts are still flowing, or their sites ascertained.

After spending seven years in Connaught the saint passed into Ulster, where he founded the Metropolitan Church of Armagh, A. D. 445. It is claimed that he prophesied the future eminence of Dublin. However, Dublin had then no existence as a city, as it became a place of importance in the period of the Danish invasions.

St. Patrick died at Saul, where his first church was founded. Some writers have made 68 the year of his death, and his age 120, a number which, says one writer, is evidently based on a desire to parallel his career with that of Moses. It is said that the place of his burial was unknown, since there is abundant evidence of the authenticity of St. Patrick and his labor of love in Ireland.

The legend of the Shamrock is that the saint used the leaf as an illustration of the doctrine of the Trinity. Its significance was recognized, it is claimed, before the saint's time, and it is thought, was probably due to the reverence of the Druids for trefoil.

St. Patrick was not mentioned by that early chronicler of church history, the venerable Bede, who took no interest in the Celtic Church. Such neglect, however, is thought to have no significance, since there is abundant evidence of the authenticity of St. Patrick and his labor of love in Ireland.